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ABSTRACT

This primer on multicultural education pedagogy reports on the knowledge base for multicultural education, and challenges and critiques teacher educators. An introduction describes the demographic and intellectual context for multicultural education, outlines the composition of the primer, and argues that the primer is primarily an exercise in "imaging" to develop an intellectual, emotional, and ethical force for teacher educators. Part 1, "Markers in the Multicultural Teacher Education Terrain," provides theoretical background by outlining issues that are integral to the multicultural terrain and crucial concepts fundamental to teacher development in a diverse and pluralistic society. It argues that teacher educators must assist students to take ethical stands that will mirror emancipatory social practices rooted in the historical experiences of both the victims and victimizers. Part 2, "A Vision for a Multicultural Education," explores four themes: pedagogical practices, multicultural education and self, synchrony of multicultural discourse in curriculum and instruction, and the passion to liberate and challenge existing paradigms. Part 3, "A Story in the Politics of a Multicultural Education Pedagogy and Deception of Political Correctness," shares student evaluations of the multicultural education course (1991-1994) and makes a case for the urgency of the reasons for multicultural education. (Contains 111 references and 2 figures.) (JB)

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by Rudolfo Chávez Chávez
Preface by Dolores Escobar

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Multicultural Education in the Everyday: A Renaissance for the Recommitted

by Rudolfo Chávez Chávez
Preface by Dolores Escobar

AACTE

Dedication

The poetry of life is never composed alone or in isolation of loved ones.
It is a symphony, an *arroyo* of life, a cactus flower of brilliance,
a commitment to the passion of time that touches, embraces, and loves.
To Graciela, *mí esposa, mí amiga*
who sings with the sounds of children whom she serves;
and, *mí familia*
for their gifts of love and humor.

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by

Rudolfo Chávez Chávez

Preface by Dolores Escobar

Acknowledgments

Many fine people were involved in bringing this primer to completion. AACTE is full of people whose axiological center gives this institution its sense of purpose and worth. My heartfelt thanks and gratitude to Mary Dilworth who worked with me on this project from the beginning, and prodded when necessary and kept me afloat by simply the tone in her telephonic voice. Her initial critique and on-going support were *so* important to me. Mark Lewis' sense of historicity fills me with faith and hope—and is treasured. A sincere *aprecio* to Judy Beck for her willingness to embrace my language, keep its integrity and nurture it with respect and dignity—*un abrazo* and my humble thanks for her expertise. I also want to thank the AACTE Multicultural Education Committee, and especially Louis Castenell, chair, for engaging the issues put forth in this primer and for believing that the issues raised need audience. At my academic home, I extend my thanks to Mark Dressman, a C & I colleague, for his initial, critical editorial comment. I take full responsibility for the tone and voice of this piece, for what is included and for what is excluded.

—Rudolfo Chávez Chávez

Preface

In *Multicultural Education in the Everyday: A Renaissance for the Recommitted*, Rudolfo Chávez Chávez presents a life story. In part, it is a stream-of-consciousness telling of his own story. In part, it is all our story, because he deals with the reality that is diversity. He brings out the plurality in the demographics of our nation and moves quickly to the disparity between the demographics of the teaching force and the students we teach. Most importantly, he places upon the shoulders of educators at all levels the responsibility for creating a social framework that is just, sensitive, and responsive to individual needs and abilities. His monograph is a call to action, a call to consciousness for educators to assume an important role in creating the society that should be.

Throughout this piece, there is an element of subjectivity which both troubles us and stimulates thought. The subjectivity and unique form of the monograph contribute to the passion with which ideas are expressed and to the sense of urgency with which educators must constructively approach the growing diversity of our populations. From the many scholars and researchers who have written about multicultural education, Chávez Chávez helps the reader to create an "image" of muticultuealism, much like an athlete images perfect form or performance. While Chávez Chávez' image of multiculturalism contains a philosophic basis, it is not an "ideal" conceptual framework; hence, the words "in the Everyday." We have not yet arrived at that ideal multicultural education and the author points to ways in which we must become recommitted. However; he does not approach the task of recommitment naively. He attacks neutrality and avoidance of controversy as he calls for reform and change.

He is impatient with the status quo as he enumerates the injustices of the past and uses remedies for those injustices to provide elements of his image of effective multicultural education.

One of the most unique features of Chávez Chávez's monograph is his description of students' "everyday"—their exposure to multiculturalism via the media, their images of the world, their reality. He forcefully brings their reality together with a teacher's reality as he presents his own students' evaluations of his teaching before the reader in stark honesty. How he, Chávez Chávez, is perceived by his students as he teaches a course on multicultural education is a revelation for any professor. It is in this juxtaposition of professor's perception and students' perception that the reader is given additional insight regarding Chávez Chávez' earlier points related to understanding of self from differing perspectives, i.e., white dominant vs. minority subordinant.

Finally, Chávez Chávez provides common sense, useful ideas for best practice in multicultural education. For example, he analyzes the use of language and personal interaction so that one can be sensitive to differences, especially unintended consequences between dominant and less powerful persons. His suggestions for curriculum construction and pedagogy should prove useful to students and teachers alike. In general, *Multicultural Education in the Everyday: A Renaissance for the Recommitted* is not an easy journey through Multicultural Land, but it is well worth the trip.

Dolores Escobar
San Jose, California
January 1996

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Making History for a Multicultural Education

> The crucial paradox which confronts us here is that the whole process of education occurs within a social framework and is designed to perpetuate the aims of society. Thus, for example, the boys and girls who were born during the era of the Third Reich, when educated to the purposes of the Third Reich, became barbarians. The paradox of education is precisely this—that as one begins to become conscious one begins to examine the society in which he is being educated. The purpose of education, finally, is to create in a person the ability to look at the world for himself, to make his own decisions, to say to himself this is black or this is white, to decide for himself whether there is a God in heaven or not. To ask questions of the universe, and then learn to live with those questions, is the way he achieves his own identity. But no society is really anxious to have that kind of person around. What societies really, ideally, want is a citizenry which will simply obey the rules of society. If a society succeeds in this, that society is about to perish. The obligation of anyone who thinks of himself as responsible is to examine society and try to change it and to fight—at no matter what risk. This is the only hope society has. This is the only way societies change (Baldwin, 1988, p. 4).

To contemplate the seriousness of the educational enterprise has always been a virtuous endeavor. More then ever, James Baldwin revives our collective compassion for equity and responsibility and serves as teacher educators' *raison d'être* in a reality of difference, diversity, and plurality—decisively rich components that embody our multicultural everydays and will continue onto the coming century. Culturally, ethnically, and linguistically distinct students now constitute over 30 percent of the K-12 population nationwide. Hispanics represent well over 40 percent of this growth while Asians and Pacific Islanders show an increase of over 100 percent. In the early Nineties, the population of those 18 years old and younger was almost 40 percent Hispanic and 33 percent African-American in contrast to 25 percent for white European-Americans. The next generation of children will be of color—45 percent by the year 2000. The divergence is more striking in the teaching population, over 85 to 90 percent (depending on the region) of teachers remain white and female. Only 12 to 15 percent of our present teaching professionals are composed of ethnically distinct minorities (*Condition*, 1994; *Report*, 1995; *Status*, 1992).

Adding to the demographic disparities are the entrenched perspectives about race, ethnicity, and culture; gender; and class. In this primer, I will discuss recent examples that illustrate the contradictions and myths held by preservice students and teacher educators alike. Preservice students and teacher educators who live and experience the everyday justify racial, cultural, and economic status by negating and/or marginalizing the devastating disparities that exist and, in turn, place little value on the contextual importance of diversity and difference in a multicultural society. This realization should compel teacher educators to responsibly examine society in its multicultural contexts and explore how and whom we educate and why. As teacher educators, we need to write and tell our stories—that reconstruct our everydays within a historical montage of multiculturalism that mirrors diversity and pluralism in the everyday. Along with writing and telling our stories, we must show how we practice a multicultural education (MCE) pedagogy.

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Composing a Multicultural Education Primer

I have not written this primer. I have composed it. I have sat before my electronic piano, my computer, and composed. But not before I have let the sounds, the life-giving rhythms, the smells, the sights, the feelings, the dreams, those sounds and sights of the everyday guide this composition. Each note/word has been judged, subjectively, by my ears and eyes to make horizontal and vertical sense as the multiple harmonies of everyday life stir, mold, question the very smithy of my soul and make sense of that which is before me. Besides the introduction, I have composed this primer in three integrated parts. "Markers in the Multicultural Teacher Education Terrain" serves as theoretical background. "A Vision for a Multicultural Education" with the four themes of practice, self, synchrony of discourse in curriculum and instruction, and passion provides a language that I hope liberates and challenges existing paradigms. The last part, "A Story in the Politics of a Multicultural Education Pedagogy and the Deception of Political Correctness," shares with the reader student evaluations of the multicultural education course that I have taught in the last four years and ends this primer by sharing the urgency of my reason for an multicultural education.

This primer is in part a report. The knowledge base on multicultural education grows by leaps and bounds. To illustrate, the recent publication of the *Handbook of Research on Multicultural Education* (Banks & Banks, 1995), with its nine parts, 47 chapters, and 65 authors with titles such as "Ethnography in Communities: Learning the Everyday Life of America's Subordinated Youth," "Curriculum Theory and Multicultural Education," "Immigrants and Education," "Knowledge Construction, Competing Critical Theories, and Education," "Educating Native Americans," to name only a few of the many and diverse chapter titles, is indicative of MCE's epistemological richness and complexity. It would be irresponsible to not share some of the vastness and richness of the multicultural education terrain. Moreover, it would be presumptuous to believe that my voice has not been affected by the array of ideas, feelings, thrusts, and trends that are part of this terrain. As an educator of over 20 years, who finally is maturing as a multicultural educator, my view, my story, it is hoped, will add to the dialogue and to the intensity and energy that MCE has always fostered. I hope to share with you the importance of MCE and instill an urgency for integrating MCE *in* the everyday within all facets of teacher education.

This primer is also a challenge to and critique of us, teacher educators, who by our actions dismiss the inherent passion for teaching and learning as frivolous and see the politics of education as the stuff of dreamers. Paulo Freire (1994) reminds us that "for educational pragmatists, there are no more dreams. Likewise, there is no more reading of the world. The new educational pragmatism embraces a technical training without political analysis, because such analyses upset the smoothness of educational technicism (p. xii)." The real threat facing teachers is the continuous "development of instrumental ideologies that emphasize a technocratic approach to both teacher preparation and classroom pedagogy" (Giroux, 1988b, pp. 122-123). MCE is not the separation of thought from deed; and it is not the standardization of knowledge to manage and control learners. MCE does not disregard the intellectual matter learners hold and bring to the learning process. This primer will provide a perspective of what MCE is.

We, along with many others, are the cultural workers of the MCE terrain.

We, along with many others, are the cultural workers of the MCE terrain. As educators, we "are always implicated in the production of narratives and identities" (Giroux, 1992a, p. 232). Teacher educators serve as conduits to the everyday of schooling, to what may be valued, and, in turn, to what may be "considered invalid and unworthy of public esteem" (Giroux, 1992a, p. 232). As cultural workers, we have the responsibility to embrace civic courage, compassion, cultural and social justice, equity, and, more importantly, to deconstruct dominant and subordinating narratives entrenched in the hidden curriculum of teaching and learning (see Giroux, 1992a, especially chapter 10).

As cultural workers and principal agents in the educational enterprise, teacher educators must not "lose sight of the need [for] education students to examine the underlying nature of school problems" (Giroux, 1988b, p. 123). The language teacher educators use to *image* MCE will limit or enhance the dialogue and practice in the MCE terrain. The educator's reductionist cliché of a bag of tricks is dead. Conceptions and perceptions within a holographic space (Lincoln & Guba, 1985)[1] that encompass and undergird MCE are multifaceted and more will be constructed as more is learned. There is no turning back. Our vision of teaching and learning for the years 2000 and beyond must be transfixed on what has been—a diverse and pluralistic historicity—with what is to come. The question is not if we *should* commit ourselves to a multicultural education but rather *how* will we commit ourselves to a multicultural education. This primer will provide a perspective on how to commit to a MCE.

"Imaging": Making History

The word "image" is a complex word. It is a tricky word, a concept that projects a character by someone or something to the public; the act of imaging is also a practice: it is "a personification of something personified" (American Heritage Dictionary and Electronic Thesaurus, 1987). To image, I believe it is a *way-of-life*; a manner of making meaning of our world, "the concept of a person, product, institution, etc., held by the general public, often one deliberately created or modified by publicity, advertising, propaganda, etc." (Guralnik, 1980, p. 700.) Abelardo Delgado's classic poem "Stupid America" (cited in Novoa, 1982, p. 30) captures the irony of imaging and how the personification of those images within the hegemony of dominant popular culture maim and silence the other:

stupid america, see that chicano
with the big knife
in his steady hand
he doesn't want to knife you
he wants to sit on a bench
and carve christfigures
but you won't let him.
stupid america, hear that chicano
shouting curses on the street
he is a poet
without paper or pencil
and since he cannot write
he will explode.
stupid america, remember that chicanito
flunking math and english
he is the picasso
of your western states
but he will die
with one thousand masterpieces
hanging only from his mind.[2]

The verb tense *imaging* has done great good to many children and greater harm to many "other" children in the past, in the present, and as we move into the future. For example, during the Sixties, we imaged our nation's poor and racially, ethnically, and linguistically distinct children as *culturally disadvantaged* and so they were; conversely, we imaged other children as *culturally advantaged* and so they were; in the Seventies, we imaged those same children as *culturally different* or *culturally proficient* and so they were; in the Eighties and Nineties, we imaged our nation's poor children, racially, ethnically, and linguistically distinct children *at risk*; and so they were and continue to be. Such terms have had and probably will continue to have a profound effect on the conscious and unconscious expectations of teachers as they interact with all children in pluralistic and diverse classrooms. As teacher educators and cultural workers in the MCE terrain, we can indeed image a discourse of equity, respect, dignity, and love for all our children—*imaging* without the stereotypes, *imaging* without the deficitness in our minds, *imaging* without the deficient perspectives that have perpetuated "at riskness."[3]

As teacher educators and cultural workers in the MCE terrain, we can indeed image a discourse of equity, respect, dignity, and love for all our children.

The title *Multicultural Education in the Everyday: A Renaissance for the Recommitted* is a practice in imaging. First, the word *in*. The locality of MCE *in* the terrain of equality and advocacy for all learners has so far not been enough to jar the educational *corpus* to the necessity of MCE. Therefore, *in* instead of *for* or *and* is part of an axiomatic phrase that informs the reader that there is no other viable alternative but to embrace the evident. Hence, *Multicultural Education in the Everyday* will serve as a reminder to the reader of MCE's central axiomatic importance to education. *Imaging*.

Second, the concept *Renaissance*. Since MCE's early, turbulent beginnings, human agency's natural development has transformed MCE into a polished integrated whole. Donna Gollnick (1992) writes:

> As advocates became more aware of institutional discrimination against women, the poor, and the handicapped, the concept expanded to include those groups as well. Today MCE encourages the study of the ignored histories and contributions of oppressed groups. Textbooks and curricula are to be examined and revised to reflect the realities of our multicultural society. Racism, sexism, and discrimination against other groups in classrooms and society are to be confronted. Eliminating the differences in academic success between groups is a goal. Key to the implementation of MCE are the recognition and acceptance of the right of different cultural groups to exist and share equally in the differential rewards of our institutions (p. 219).

Teacher educators must reawaken to make events and make history by embracing multicultural education as an integral part of teacher education and not just as an add-on. To ignore the diversity of our student population—a microcosm of our global village, to ignore the transformation of our students' thinking and actions as they interact in a diverse and pluralistic society (and the complexity therein) would be to don blinders (See Rosaldo, 1993); hence the concept *Renaissance* embraces this spirit. *Imaging*.

Lastly, the concept *Recommitted*. Gollnick (1992) reports that the "first 59 institutions seeking accreditation under the current NCATE standards, NCATE found only eight (13.6 percent) of the institutions in full compliance with multicultural education requirements" (p. 234). The implication is that most teacher education institutions have not seriously considered the need or importance of MCE.[4] Teacher educators are at the crossroads. We have the opportunity to *transgress*, as bell hooks writes (1994), in very real humanistic, progressive, and cosmological (Slattery, 1995) terms by the ethical and moral decisions and pedagogical practices we choose; hence the concept *Recommitted* captures this spirit. Thus, the title *Multicultural Education in the Everyday: A Renaissance for the Recommitted* is an intellectual, emotional, and ethical force for teacher educators. *Imaging*.

I. Markers in the Multicultural Teacher Education Terrain

The Issues

By-and-large, our schooling is grounded in a positivistic paradigm (Lincoln & Guba, 1985), a paradigm that demands that teachers tell (never show or practice) and that students simply regurgitate what the teacher has said(Cuban, 1990).[5] It is so much easier when students do not have to think; when the teacher does not probe deeply but expects mediocre responses and says "what a wonderful response that was." It is even more a challenge when the subject matter focuses on issues many do not wish to think seriously about or believe should be part of a teacher preparation program—e.g., multicultural education (MCE) issues, concepts, and practices. Our academic study, and our committed reflection of the everyday, demands that we provide issues that assist learners to understand the educational enterprise within a pluralistic and diverse context. The issues listed in Figure 1 (see p. 9) are only a few of the many crucial concepts fundamental to our development as teachers in a diverse and pluralistic society and integral to the MCE terrain. Moreover, these issues should be threaded in each of the content areas found within most of the traditional teacher education programs such as science, math, social studies, reading, and early childhood methods courses, as well as in other general education curriculum that preservice education students take.

MCE is not unidimensional, it is multidimensional with strands woven from several diverse and many times disparate and contradictory points of view and practices. These strands of thought include ethnic-distinct studies (e.g., Chicano Studies, Jewish Studies, African-American Studies, etc.), women's studies, and lesbian/gay studies, that focus on bringing to light the histories of several American groups that have been systematically marginalized. Another strand in MCE is human relations, which simply keeps the diverse student populations within schools from acting upon their pent-up aggressions as a result of a slow but steady bombardment of social inequities found within schooling structures (i.e., the hegemony of privilege and dominance). Another strand is the teaching of perceived cultural skills only to minority students in order for them to succeed in the dominant culture, such as is illustrated in the critically acclaimed PBS video *School Colors* (1994, see note 26).[6] Yet another strand is liberatory education, which questions and critiques the present hegemonic constructs of inequality and structural dominance (Sleeter & Grant, 1987, 1994).

Within all courses that are part of a preservice education for teachers, the promotion of educational experiences that will assist students to enhance their perspectives about class, race, gender, ethnicity, sexual orientation, language, exceptionalities, and age within a pluralistic and diverse society must become part of their learning. Research suggests that students' attitudes do change while participating in a multicultural course but that change diminishes as time passes (Grant & Secada, 1990). Bennet, Okinaka, & Xiao-yang (1988) have shown that there is a significant population of students who are already convinced about the need for an multicultural education. However, we can encounter in our classes students who have stereotyped knowledge about ethnically or racially distinct learners (Gay, 1985) as well as an entrenched opposition and a well-articulated intolerance for diversity and pluralism as it exists in our schools today (Fuller, 1994), who nurture missionary racism and temporal bigotry based on stereotypical criteria learned over time (Ahlquist, 1992; Tran, Young, & Di Lella, 1994), who harbor ambivalent and/or devastating perspectives about race and gender (Lauderdale & Denton, 1993; Sadker & Sadker, 1994), and who labor under other limitations that

Figure 1:
Concepts and Issues to the Development of Teachers in a Multicultural Education Terrain: One Beginning

- racism
- sexism
- classism
- ageism
- the politics of domination in schooling practices (tracking and ability grouping),
- bilingual education
- English as a Second Language (ESL)
- second language acquisition
- discrimination
- tolerance and intolerance
- teacher-centered notions of learning
- ethnicity and race
- gender and the politics of gender
- disabilities
- power and empowerment
- the hegemony of schooling structures and reproduction of privilege including skilling and de-skilling
- global education
- hegemony as an ethereal but basic concept to understanding oppression
- the politics of difference and social identity, morality, and ethics in schooling practices
- democracy and authoritarianism in education,
- ethnocentrism
- religion
- social justice and equity
- homophobia/heterosexism

may deter their understandings of a pluralistic and diverse society (King, 1991; Sleeter, 1993; Tatum, 1992).

Facing Events and Taking a Stand

Borrowing the concept of "everyday life" from Berger and Luckmann (1966) and extending this to the theoretical grounding for this primer, preservice teacher education students herewith were born on a certain date, circa post-WWII with most born in the late Sixties, early Seventies. Students entered school on another date, graduated at still another, and are already or will shortly be working as novice teachers in some school district anywhere in this country or abroad. "These dates, however, are all 'located' within a much more comprehensive history, and this 'location' decisively shapes [the preservice students'] situation (p. 28). Thus, preservice students have all experienced and savored, to greater or lesser degrees and in specific contexts, the coming of age of both multiculturalism in the United States and global interconnectedness.

By the age of 18, students have spent about 11,000 hours in classroom settings; in contrast, 22,000 hours have been spent watching television (Ruggiero, 1994).Because of the popular media, most of the students that teacher educators have worked with in the last few years (as well as future students) have in some form or another, seen, heard, and maybe have conversed on issues such as so-called ethnic cleansing; the savings and loan debacle; apartheid; Mandela and de Klerk as agents of peace; the national debt; AIDS; the Mexican economy; NAFTA; politicians of the day such as Newt Gingrich and President Clinton; dropouts; the Middle East peace initiatives; drive-by shootings; MTV and VH1; the ravages of war in Bosnia and Rwanda; Rush Limbaugh; O.J. Simpson; "happy" minorities as portrayed in TV sitcoms; TV news magazines; political correctness; teenage pregnancy; the changing demographics; California Proposition 187; the recent ouster of Democrats and arrival of the new Republican revolution, and more.

Moreover, within our popular culture, there have been innumerable images that represent undeniable acts of violence, such as hate crimes. San Juan, Jr. (1992), points to the still prevalent manifestations of racism that have continued to be as violent as in the distant past. During the decade of the Eighties, examples of hate crimes included the killing of African-Americans in the

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Howard Beach and Bensonhurst incidents; urban rebellions in Miami, Florida; antibusing attacks; the killing of Albert Chin (a Chinese-American mistaken for a Japanese) by unemployed auto workers; the harassment of students of color at several campuses throughout the country; the slaying of a man of Ethiopian descent by neo-Nazi skinheads in Portland, Oregon; and the willful murder of 5 Asian children and the wounding of 30 others by a white gunman with a hate psychosis. San Juan, Jr., reports that in the 1980s, "racial attacks increased from 99 in 1982 to 276 in 1986" (p. 1). In the Nineties, violence and racially motivated incidents are still prevalent: the killing of several train passengers returning to their suburban homes by Colin Ferguson, a Jamaican whose hate for "white" people was overwhelming; the police beating and judgment of Rodney King coupled with the trial that resulted in the Los Angeles riots; the proliferation and use of handguns in all communities; and, the O.J. Simpson trial with its manifestations of misogyny, racism, and classism meshed together with the macabre.

These are only a few of the many examples of violence and racial inequality that Americans today have vicariously experienced and, to a great degree, have been anesthetized to through media exposure. Simultaneously, many women and people of color, and to an extent European-Americans, have endured sexual and racial violence, gay/lesbian bashing, the contradictions of despair, and the loss of hope. These realities are also part of our preservice students' common history.

The temporal structure of everyday life not only imposes prearranged sequences upon the agenda of any single day but also imposes itself upon the preservice students as they interact with their temporal world as a whole (Berger & Luckmann, 1966). "Within the co-ordinates set by this temporal structure [we] apprehend both daily 'agenda' and overall biography" (p. 28). The clock coupled with the calendar ensure that, indeed, the teacher education students in any preservice program are men and women of this time (Berger & Luckmann, 1966). Only within a temporal structure, Berger and Luckmann, argue, "does everyday life retain its accent of reality" (p. 28). The preservice students that teacher educators serve may have been affected or not affected by some of the experiences mentioned above, or worse yet may have dispassionately ignored them. These experiences and countless others, as well as the negation of such happenings, are nevertheless part of students' ontological maps, and have distinct meanings to different students. Agreement or disagreement on some but not all aspects of the common experience will simultaneously exist (Lincoln & Guba, 1985). Consistently, students will continue to reassert their humanity in various ways as they encounter the everyday of their present schooling life. Finally, students will instinctively reorient themselves within the temporal structure of everyday life by continuously reclaiming their authenticity through their words, their reading of the world, and their litany of experiences, hence re-entering the reality of everyday life (Berger & Luckmann, 1966) for and within the everyday.

Teacher educators must therefore assist students to take an ethical stance so an interrogation of the horror of such sexual or racial violence can result.

Nevertheless, because events, persons, and objects are tangible entities, the meanings and the order used to make sense of them as they are organized and reorganized in one's belief system are "constructed realities" (Lincoln & Guba, 1985, p. 84).[7] The role of teacher educators then, becomes exceedingly straightforward. Whether preservice students' constructed realities of a multicultural society are contextualized or decontextualized, the mere fact that such realities exists should be enough to take an ethical stance. Teacher educators must therefore assist students to take an ethical stance so an interrogation of the horror of such sexual or racial violence can result. A stance that will mirror emancipatory social practices rooted in the historical experiences of the victims and victimizers (Giroux, 1988b).[8]

II. A Vision for a Multicultural Education

Practicing a Multicultural Education Pedagogy

> People do not deny seeing what they actually do not see. Rather, they profess to be color- blind when trying to suppress negative images they attach to people of color, given the significance of color in the U.S., the dominant ideology of equal opportunity, and the relationship between race and observable measures of success. (Sleeter, 1993, pp. 161-162).

A. Lin Goodwin's (1994) exceptional study grounded in the perspective that meaningful MCE begins with teacher self-awareness, critiques teacher education programs for not addressing the comprehensiveness of a multicultural education within the preservice education process. Consequently, a reflective analysis of concepts within an authentic context does not occur. Preservice students need constant, consistent, and safe opportunities to articulate personal beliefs about MCE. Misconceptions, naive thinking, hidden assumptions, and prejudices will not surface if meaningful dialogs do not transpire. "Rather, [preservice teachers] remain buried [in their classrooms] to guide and influence behavior and possibly deflect new understanding" (p.129) about the several complex issues in the MCE terrain. The practice of a MCE pedagogy is not just for the students. Goodwin challenges teacher educators. "Teacher educators should explicitly and proactively attend to the entry beliefs of preservice students if they are serious about changing how students think about teaching, knowledge and learners within a culturally diverse and rapidly developing universe" (p. 129).

The multicultural curricular terrain has undergone some major shifts in the last three decades. A significant shift has been bringing multicultural education from the margins to the mainstream with its grounding in the principles of democracy, equity, and social justice. Historically, however, the educational literature provides a rude awakening to the fact that our present schooling paradigm perpetuates a contradiction to the principles of democracy, equity, and social justice as reflected by what and who is valued in the learning process via the intentional or unintentional practice of tracking.[9] This is the grounding that multicultural teacher educators must continuously contrast. Because all students have been tracked to one degree or another, teacher educators are constantly challenged to design and deliver MCE practices that critically[10] deconstruct students' views when reflecting upon teaching in diverse and pluralistic communities.

Adding to the teacher educators' challenge—a small but significant number of students who enter teacher education programs because it is safe, who have been schooled in the factory-model tradition, and who believe teaching and learning are neutral and should be noncontroversial (Fernandez-Balboa & Marshall, 1994; Fuller, 1994). The ideology students have garnered from this schooling tradition informs them that teachers are the holders of knowledge and power, while students (themselves included) are the receptacles to be filled at several well-defined points of entry. These students, I believe, are looking to hold power over their learners rather than to nurture and provide those learners the opportunity to think for themselves, to seriously question insidious authoritarian principles like tracking that undermine democratic principles in a diverse and pluralistic society, and to reveal the hegemonic constructs in society such as

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oppression that constantly bombards every aspect of learners' everydays (Macedo, 1993; Berger & Luckmann, 1966).[11]

Because MCE challenges the present teacher education paradigm, controversy abounds. Initially teacher educators need to inform themselves about the controversies. Davidman and Davidman (1994) provide important insights into why MCE and multiculturalism in schools and society have been and continue to be controversial. They address six factors that contribute to the controversy:

MCE must be the responsibility of all actors involved in the teacher education enterprise.

1. MCE's leading advocates have continually stressed that it was and continues to be a reform movement that tends to puncture theories and myths dearly held by individuals comfortable with the way things are.

2. MCE advocates have articulated a new vision of what it entails to be an American. Multiculturalists have developed a multidimensional, pluralist, rainbow image of the model American; where differences along with commonalties are celebrated; and where bilingualism and cultural maintenance are strengthened.

3. MCE challenges those individuals who see the world through a monocultural monochromatic lens. MCE threatens such individuals because it explicitly suggests that their inflexible, universalistic, one-world, one-people way of seeing the world is problematical.

4. MCE emphasizes equity. Educational equity costs money and resistance is exhibited by those who see equity resulting in financial cuts for other important programs, such as programs for the gifted and talented.

5. MCE emphasizes antiracism education, which is education that constructs a dialog marked with guilt, anger, and blame. Educating Americans specifically about racism is always uncomfortable.

6. MCE is a multifaceted construct that embraces diverse and sometimes opposing and competing conceptions that are all part of the MCE terrain (pp. 24-26).[12]

Teacher educators should not deflect MCE controversy. Such controversy will not go away by simply ignoring it. Such an approach is ethically incomprehensible. Roberta Ahlquist (1991), reflecting on the seminal works of Bowles and Gintis (1976) and Apple (1982), makes it known that "[f]or too long, students and teachers alike have been socialized to believe that argument, conflict, debate, and disagreement are to be avoided, that they have no place in the classroom. If education cannot provide ways for students to critically examine and act on the world in the interests of change, then it merely serves to reproduce the status quo" (p. 166). Multicultural educators such as Ahlquist and others (King, 1991; Ellsworth, 1989; Roman, 1993; Sleeter, 1993) have struggled with assisting preservice students with how best to conceptualize racism, sexism, and other forms of social injustices as part of our everyday and part of what makes us who we are. As long as such struggles stay only within the multicultural education classroom or the social foundations classroom, the rest of the teacher education faculty can (and many do) simply wash their hands of these issues and responsibility.

The ghettoizing of multicultural education cannot continue; it must become an imperative and given the resources to permeate the teacher education curriculum as well as the supporting general education curriculum. MCE must be the responsibility of all actors involved in the teacher education enterprise. As long as MCE is ghettoized to a professor in the teacher education program, or as a course, a lecture, an activity, a unit, or, worse yet, a food fair, preservice students' understandings of the MCE issues will not reach a maturity indicative of the complexity of teaching within a diverse and pluralistic society (Spring, 1993). A student's maturity is reflected by her/his capacity to comprehend concepts, issues, events, and themes from the perspectives of diverse ethnic and cultural groups as well as to practice social justice in the everyday (Banks, 1994). A MCE pedagogy that is not practiced at the institutional level

and consciously integrated throughout all coursework will continue to make scapegoats of MCE and foundation teacher educators. These educators will continue to incur the resistance and nonengagement of students learning about diversity and pluralism in the schools and in the greater society.

All teacher educators must own-up to the responsibility of practicing a multicultural education pedagogy. Banks (1991) states that teachers and teacher educators must recognize and affirm their identities and values, both personal and cultural. Such reflection will assist teachers and teacher educators in their interactions and discussion with and about students from racially, ethnically, and culturally distinct groups. To transform preservice teachers' notions for a MCE pedagogy, Haberman (1991) suggests that teacher educators must have an innate cognizance of preservice students' perceptions of a MCE, that the learning experiences that interrogate MCE conceptualizations must be convincing, and that consistent and meaningful dialogue must be nurtured over an extended period to deconstruct stereotypical perceptions of the issues. Both Banks and Haberman articulate common-sense axioms that, if genuinely practiced, will initiate the transformation for a multicultural teacher education in the everyday.

In the second edition to her critically acclaimed book *Affirming Diversity*, Sonia Nieto (1996) responds to the question, "What can multicultural education do?

> Multicultural education cannot be understood in a vacuum *[emphasis mine] but rather must be seen in its personal, social, historical, and political context. Assuming that MCE is "the answer" to school failure is simplistic at best, for it overlooks important social and education issues that affect daily the lives of students. Educational failure is too complex and knotty an issue to be "fixed" by any single program or approach. However, if broadly conceptualized and implemented, MCE can have a substantive and positive impact on the educational experiences of most students. (pp. 1-2)*

The commitment we make to the teaching and learning enterprise is intense and requires risks for all involved. As committed and evolving learners, teachers/learners must consistently reevaluate, along with students, the contextual relevance of the epistemologies and ontologies that are constantly unfolding. Instructional recipes, formulas, one size fits all solutions (de la Luz Reyes, 1992), or what Lilia Bartolomé (1994) has so appropriately characterized as the "methods fetish" only serve to sabotage the reconstruction of pedagogical practice and simply contribute to the technical ends of short-sighted pragmatists rather than to the visionary precepts of liberatory teachers. Recognizing that content will always be ever-changing as more information is revealed, that the learning process will always be a dynamic entity not a stagnant one, and that the context for that learning will always be unique—as unique as the learners themselves—requires teacher educators to be in a state of transformation. This necessitates a high degree of mutual, interpersonal understanding of students and their world, as well as constant reconstruction of what has been traditionally considered as a given within the teaching process—that all learners are the same (Schoem, Frankel, Zuniga, & Lewis, 1993; McCarthy & Crichlow, 1993; Castenell & Pinar, 1993). Children from different cultures and races, all with unique traditions, unique social and class contexts, with diverse languages and nuance of dialects bring forth added dimensions to a teacher educator's vision. Teacher educators' reading of the world by the making of their vision should not be one of control but rather a vision that embraces a learner's purpose—a student-centered pedagogy that is critical, constructivist, and liberating.

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The foundation for a MCE cannot be unidimensional. Constructs such as culturally and linguistically relevant practices, democratic options, the multiple perspectives that learners bring with them, and liberating practices that acknowledge the diversity in today's classrooms are fundamental to its foundation. Multiple epistemologies that

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intensify the need to rethink curriculum as we know it and instruction as it is presently practiced are also crucial to MCE. Liberating ontologies that demarginalize learners; interrogate hegemonic structures such as tracking, racism, and sexism; and engender a liberating consciousness to the student populations served make for a MCE pedagogy that is comprehensive and democratic.

Having said this, the constructs deemed important will create a primordial resistance by many who perceive their epistemologies and place in the status quo challenged. James Banks (1994), a premier multiculturalist who consistently has championed a reasoned and balanced view to the education of our nation's diverse student populations, articulates what may be considered a call for *congruence* and is applicable to any authentic discussion and MCE pedagogy. Banks writes:

> We need leaders and educators of goodwill, from all political and ideological persuasions, to participate in genuine discussions, dialogues, and debates that will help us formulate visionary and workable solutions and enable us to deal creatively with the challenges posed by the increasing diversity in the United States and the world. We must learn how to transform the problems related to racial and ethnic diversity into opportunities and strengths (p. 3).

Notwithstanding, congruence does have its limitations. Congruence implies give-and-take within an open and democratic forum. Congruence, however, must not compromise historicity. Teacher education leaders' cognizance of multicultural education's historicity must be held constant as all interested parties juggle for political power, voice, and legitimation. The historical backdrop from whence a MCE pedagogy emerged was one of educational inequality based on race, class, and gender, and that included intense overcrowding in schools, overworked and underpaid teachers, decaying facilities, ethnic and racial hostilities, and great disparities in funding (Bastian, Frucher, Gittell, Greer, & Haskins, 1993; Greer, 1972). The cultural workers in multicultural education, with its foundation in pluralism and diversity and rooted in the Civil Rights movement, have tirelessly struggled for institutional and academic legitimacy in this country for at least two generations (McCarthy, 1993).[13] In the last decade, MCE has not only shed its perceived deficit perceptions as imposed by mainstream educators and policymakers but has, in essence, created a paradigm of inclusion that addresses the learning needs of our diverse and pluralistic student population and values the knowledge of all learners in the educational enterprise (Hildalgo, Chávez Chávez, & Ramage, in press). MCE has evolved in recent years to a liberatory education that demystifies the traditional canon (Banks, 1993). Moreover, MCE scholars have revealed the insidiousness of the "isms" (racism, sexism, classism, ageism, etc.) that exists to a great degree within the process of being schooled (Nieto, 1996; McLaren, 1994; Sleeter & McLaren, 1995). This historicity is nonnegotiable and cannot and should not be compromised as congruence is negotiated for the practice of an multicultural teacher education.

Multicultural Education and Self

> The struggle has always been inner, and is played out in the outer terrains. Awareness of our situation must come before inner changes, which in turn come before changes in society. Nothing happens in the "real" world unless is first happens in the images in our heads (Anzaldúa, 1987, p. 87).

Looking inside ourselves is another challenge for teacher educators working to promote or sustain a MCE vision within teacher education programs. How we interrogate the images inside our heads by how we have made sense of our everydays becomes crucial. Questions that include: How have I been socialized? How have I been schooled? How have I acted upon my racial world? my cultural/ethnic world? my classed world? my gendered world? How has all this influenced my values and in turn, how has all this guided me consciously, unconsciously, and/or dysconsciously into the teacher that I am? Identity, in William F. Pinar's (1993) words "is not a static term. . . , reflective of a timeless, unchanging inner self. Rather identity is a gendered, racialized, and historical construct" (p. 61). Imperative here is the realization that all of us have identities. Identities that are storied in at least three registers (Taubman, 1993)[14] with the quintessence of culture, of race, of ethnicity, of gender, of class, to name a few, and all wrapped in the complexities of everyday life brought into the teaching and learning enterprise.

In their critique about teacher education students' configuration of their identity within a space of contestation (such as within multicultural education or social foundations courses), both Joyce King and Roberta Ahlquist report similar

impressions as they strive to understand their teacher education students. Joyce King (1991) movingly speaks about the "relatively privileged" and "monocultural background" most of her students have. "[R]egardless of their conscious intentions, [her students hold] certain culturally sanctioned beliefs. . . about inequity and why it persists, especially for African Americans, [and] take White norms and [White] privilege as givens" (p. 133). The findings she presents about the beliefs and responses of her students' identities illustrate what she calls "dysconscious racism." That is "the limited and distorted understandings [that] students have about inequity and cultural diversity—understandings that make it difficult for them to act in favor of truly equitable education" (p. 134). Ahlquist(1991) states that "[w]hile I do not assume that all prospective teachers enter teacher education programs with racist and sexist values, I believe that a great majority of them do and that they tend either to be unconscious of this reality or want to deny it" (p. 158). Crucial and implicit to both of these disclosures is the realization that the authors' ability to speak about their students' complexities resulted as they themselves reflected on what makes them cultured, gendered, and classed beings. Within our own identity registers, it becomes crucial then, that if we are serious about practicing a multicultural education pedagogy, we too must reflect and ponder our cultured, gendered, and classed identities.[15]

Collective initiative and active responsibility taken by teacher educators to reawaken the self for a MCE in the everyday will make for the beginning of an authentic transformative process.

The literature provides fine examples of persons from racially and ethnically distinct communities who have reached greater clarity of self about their racial, cultural, ethnic identity (Bernal & Knight, 1993; West, 1993; Churchill, 1992). Moreover, when such communities are "caste like" (Ogbu & Matute-Bianchi, 1986)[16] identity becomes a collective understanding as resistance to the oppression from the dominant group. Within the white European-American community, however, there tends to be hesitancy when addressing the manifestations of racial and/or ethnic identity (Wellman, 1993; Omi & Winant, 1986) as well as confusion (Schoem et al., 1993). Christine Sleeter's rather stark findings suggests a similar hesitancy of inservice teachers to understand self within race and/or ethnic constructs. Her two-year staff development program and study about how white teachers process education about race and the importance of educating white people as well as people of color about racism (p. 158) revealed that "none of the white teachers constructed a strong critique of white-supremacist institutions. . . [only] three of the 26 (as well as all four teachers of color) expressed insights that would lead in that direction. One white special education teacher, who had described racism as an attitudinal problem early in the study, began to draw connections between racism and the structure of special education" (p. 167). Sleeter did not see most of those white teachers construct new understandings of race; instead, she saw them "select information and teaching strategies to add to a framework for understanding race that they took for granted, which *they had constructed over their lifetimes from their position as white people [of privilege] in a racist society*" (p. 168, emphasis mine).

All is not lost, however. Christine Sleeter's self-disclosure of how she has "looked inside" in her quest for authenticity as a multicultural teacher educator, as a person, and as a woman serves as an example. As she has struggled to understand her subjectivities of class, gender, and especially race, she has simultaneously struggled to teach white educators about race. Thoughtfully, Sleeter contends that white educators can undergo substantive transformation over a period of years about race and racism. Sleeter also admits her limitations and acknowledges that whites' resistance to change is formidable: "[m]y own color gives me a degree of comfort, privilege, and insulation that serves me in ways I continue to take for granted" (p. 168).

Collective initiative and active responsibility taken by teacher educators to reawaken the self for a MCE in the everyday will make for the begin-

ning of an authentic transformative process. Because of the steady bombardment of mythical images teacher educators have of the other, such images need interrogation. A dialogue with a collective of selves needs serious consideration. Goodwin (1994) argues that all educators must seek to understand race à la racial identity theory in order for equitable education to be realized. "Racial identity theory and research inform[s] us that the task of developing effective skill, competence, and awareness about race and culture is something all educators must undertake" (p. 130). As teacher educators practice racial identity development in their respective classrooms, this will help shed light on how preservice students appropriate their own identities and how they may view the talents of their culturally diverse students. Also, racial identity theory influences curriculum, the administration of schools, and how educational programs are organized to support educational success. Moreover, Goodwin (1994; see also Carter & Goodwin, 1994) argues that racial identity theory offers teacher educators "insight into the types of knowledge student teachers bring to the educational enterprise" (p. 130).

Embracing racial identity theory and development to reawaken the self in preservice students also must be examined. Goodwin believes that such growth in these future educators will in turn assist them to provide a more equitable education for all students. As of the school year 1990-91, ethnically distinct teachers comprised only 12 to 15 percent of American teachers (Tomàs Rivera, 1994). The remaining teacher population will stay overwhelmingly white and female (Rollefson, 1993) a population which, historically, has been resistant to change (Ahlquist, 1991, 1992; King, 1991; Sleeter,1995, 1993; Sleeter & Grant, 1987, 1994; Sleeter & McLaren, 1995; McCarthy & Crichlow, 1993). Racial identity theory and development is then a viable option. Nieto (1996) worries that "there are limits to the extent to which [pre-number and inservice teachers] can change without concurrent changes in their context" (p. 346). Change in self-identity is also necessary. This means becoming a multicultural person so one can become a multicultural teacher. Nieto argues that without "this transformation of ourselves, any attempts at developing a multicultural perspective will be shallow and superficial."[17]

In conversations with colleagues around the country, plus my understanding of the terrain, most MCE teacher educators who teach such courses assist students to struggle with self-identity; in contrast, few teachers outside the field take responsibility for incorporating the self within the context of class, race, or gender into their disciplines. I realize I run the risk here of further ghettoizing MCE as well as keeping MCE within a positivistic frame of reference. However, until entire teacher education programs decide to reconfigure their teacher education programs to be inclusive rather than exclusive of the epistemologies required for the success of a teacher in becoming, such compartmentalizing will persist.

I suggest that teacher educators construct an essay discussing self-identity within gendered, culture/race, and/or classed contexts and determine how it has influenced the personal perceptions of our disciplines.[18] Document our racial subjectivities, our interests, our privileges and instill within this document a responsibility to challenge racism and sexism in our social, personal, and teacher education contexts. My concern is that this seems like a simplistic and linear undertaking with automatic results. Internal, and to a lesser extent, external, conflicts will result. Important to comprehend is the complexity and the contradictory range of attitudes that will result, many of which may be to appropriate a victim status. The insights of Leslie G. Roman (1993) are crucial:

> Whites have benefited from structural racism [but] claim or proclaim to know or represent the reality of racial oppression as an all-embracing, relativistic, and ubiquitous category of experiences to which anyone can belong. . . [*while misrecognizing*]. . . the effects of [their] own racially privileged locations, that is, the ways in which institutionalized whiteness confers upon whites (both individually and collectively) cultural, political, and economic power (p. 72).

What Roman suggests is not to be naive to one's own ethnic misrepresentations, as such misrepresentations are part of learning and teacher educators should use these as the starting point. Therefore, as teacher educators reflect on their personal documents (as suggested above), they should naturally, simultaneously construct personal bridges of understanding between self and teacher education students, and note the evolution of MCE issues in the public terrains of understanding and interrogation. It starts with ourselves, the images in our heads, and the courage to have the self be the human agency to a multicultural education in the everyday.

Synchrony of Multicultural Education Discourse in Curriculum and Instruction

> Proponents of multicultural education as an emancipatory formula tend to ignore the complex social and political relations that are constituted in the internal order of the schools. Issues of policy formation, decision-making, trade-offs and the building of alliances for specific reformists initiatives have not really been addressed within multicultural frameworks (McCarthy, 1990, p. 54).

> Border pedagogy must take up the dual task of not only creating new objects of knowledge but also addressing how inequalities, power, and human suffering are rooted in basic institutional structures (Giroux, 1992, p. 29).

Synchrony of MCE discourse in curriculum and instruction is a paradigm that requires a language with multiple and diverse voices. The language must neither be obfuscated nor unconsciously reduced to past usage but must be thought part of a lifestyle that incorporates a process for multicultural and antiracist teaching and living. Giroux (1992b) reminds us that "every new paradigm has to create its own language because the old paradigms often produce. . . particular forms of knowledge and social relations that serve to legitimate specific relations of power" (p. 224). A synchronous MCE discourse in curriculum and instruction will require from teacher educators a conscious vigilance to educational equity within the teacher education process that is mirrored by the language and the practice—the discourse. Cameron McCarthy (1990) addresses the concept of nonsynchrony that involves "individuals or groups, in their relation to economic, political, and cultural institutions such as schools, [that] do not share identical consciousness and express the same interests, needs or desires 'at the same point in time" (p. 83). Simply complying to the new language without also reconceptualizing how teacher educators think about teaching and learning in a multicultural context that represents a cohesive whole will only serve to perpetuate what is already apparent—nonsynchronicity. McCarthy outlines four types of relations that govern the nonsynchronous interactions of raced, classed, and gendered minority and majority actors in the school setting: (1) relations of competition, (2) relations of exploitation, (3) relations of domination, and (4) relations of cultural selection (p. 84).

A good example of nonsynchronicity can be found in a recent study by Stanford Hood and Laurence Parker (1994). In their interviews of 24 minority students from two Holmes Group institutions, a "comprehensive Northeastern university, and a prominent Midwestern research institution," the practice of nonsynchrony in the MCE discourse was well-entrenched: (1) exposure to racial diversity in the teacher education curriculum and liberal arts courses was relegated to required MCE or foundations of education classes only; (2) teacher education faculty did not offer in-depth, culturally diverse perspectives in their courses; (3) a lack of sensitivity by white methods faculty about different cultural groups was perceived by those minority students interviewed; and (4) the deans of both institutions admitted to either a haphazardness of approach in relation to MCE by methods professors or the need to hire and promote ethnically distinct professors. Clearly the practice was not in synchrony with the discourse as reflected by the Holmes Group initiative. Hood and Parker are hopeful and also leery. They show how nonsynchrony plays out in the everyday. The deans are anxious to move forward but "whether the faculty will indeed make the effort to change remains to be seen" (pp. 169-170).

Geneva Gay (1993) offers five important concepts/themes that will add synchrony to the discourse of MCE in curriculum and instruction. These ideas will assist all teacher educators, especially those involved in methods courses, to provide challenging directions and issues to preservice students. By preparing teachers as cultural workers to work effectively with the culturally diverse students in our schools, teacher educators will diminish cultural discontinuities, lessen stress and anxiety, reject learned helplessness, enhance situational competence, and provide cultural context teaching.

1. *Cultural discontinuities* are occurrences in the classroom that pertain to cultural values, patterns of communication and cognitive processing, task performance or work habits, self-presentation styles, and approaches to problem solving. Whether or not incompatibilities occur deliberately or unconsciously need not be argued. "If anything, this increases their significance as obstacles to successful teaching and learning in culturally pluralistic classrooms and as variables to be targeted for inclusion in multicultural teacher education programs" (p. 289).

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2. *Stress and anxiety*, argues Gay, is very much a reality in a culturally diverse classroom but should not be so. The act of negotiating meaning within disparate cultural and linguistic codes in whatever the subject matter or social experience must be a priority of understanding for teacher educators and preservice students alike. Protecting culturally diverse students' cultural integrity from a constantly controlled and maintained "Anglocenteric cultural hegemonic status quo" (p. 289) will only enhance students' psychic sense of well-being and in turn, serendipidiously providing the safe and supportive environment that is commonly understood to be needed by learners for learning. "Thus, being able to identify stress-provoking factors in cross-cultural instructional interactions and knowing how to alleviate them can be a vital way to improve the overall quality of teaching in pluralistic classrooms" (pp. 289-290).

3. *Situational competence* envelops the gifts[19] all students bring to the learning enterprise. Many times, however, teachers assume that "students from certain ethnic groups and social classes are 'universally disadvantaged or incompetent' because they do not do well on school tasks" without considering other possibilities—possibilities that embrace the students' contextual experiences of ethnicity and socially constructed learnings that they bring with them. The teaching to different students' modalities, the extinguishing of deficit thinking, (e.g., culturally deprived, at-risk, learning disabled, socially maladaptive), and breaking away from the myth that second-language learners are intellectually incompetent because they have not mastered English will provide for situational competence to flourish. "The challenge is for teachers to determine what individual strengths and cultural competencies different students bring to the classroom and to design learning experiences to capitalize on them" (pp. 290-291).

4. *Learned helplessness* is too often the yoke that children from diverse backgrounds inherit. The positive perceptions that these students have of their gifts begins to erode with formal schooling. The debilitating instructional practices of the hidden and not-so-hidden curriculum of what students do not have and cannot do becomes the persuasive message, where helplessness, insecurity, and incompetence becomes part of their everyday. Genuinely "understanding [this] plight [by teacher educators] of these students in schools and *developing teacher attitudes and behaviors to avoid its perpetuation*" is the message we must internalize[20] (p. 291, emphasis mine).

5. *Cultural context teaching* assumes that teacher educators and preservice students understand the deep meaning of culture and that it cannot be thought of as formulaic quips to be dispensed when culturally appropriate. Cultural context teaching synchronizes diverse "cultural styles of teaching and learning and [creates] culturally compatible classrooms that provide genuine invitations and opportunities for all students to engage maximally in academic pursuits without any one group being unduly advantaged or penalized" (p. 292).

The language of process Gay provides is self-evident and seems almost commonsensical or natural. I fear that teacher educators will say "I already knew this" or "I already do this." This is where the problem lies. The MCE paradigm will not be appropriated if this is the attitude. Gay is addressing a process for teacher educators for accessibility, a process for inclusion of children's cultural and linguistic integrity within a construct of mutual respect and understanding. Ming-ha (see Giroux, 1992b) reminds us, however, that

> Accessibility, which is a process, is often taken for as a "natural," self-evident state of language. What is perpetuated in its name is a given form of intolerance and an unacknowledged practice of exclusion. Thus, as long as the complexity and difficulty of engaging with the diversely hybrid experiences of heterogeneous contemporary societies are denied and not dealt with, binary thinking continues to mark time while the creative interval is dangerously reduced to non-existence (pp. 228-229).

To avoid the trap of our historical subjectivities that Ming-ha informs us so well of, plus institutionalize and embrace the language Gay provides us with, the synchrony of a MCE discourse in curriculum and instruction requires a framework to understand its nonpractice as well as its practice. Sonia Nieto (1996, pp. 308, 345-360) provides such a framework. First, she stresses seven characteristics of a MCE: (1) MCE is *antiracist and antidiscriminatory*, (2) MCE is *basic* education, (3) MCE is *pervasive*, (4) MCE is *important* for *all students*, (5) MCE is education for *social justice*, (6) MCE is a *process*, and (7) MCE is *critical pedagogy*. Second, Nieto delineates a variety of practicing levels to support pluralism: (1) *tolerance*, (2) *acceptance*[21], (3) *respect*, and (4) *affirmation, solidarity, and critique* (see also Mizell, Benett, Bowman, & Morin, 1993; Richards, 1993). Figure

2 is a synopsis that can be used by the reader to study the synchronicity of a MCE discourse in curriculum and instruction as conceptualized by Nieto (see pp. 20–21).

A synchronous discourse of MCE in curriculum and instruction requires the changing of mental scripts for teacher educators. The power of a synchronous discourse is that it is so accessible if some of the fundamental practices suggested below are kept in mind for curriculum and for instruction:

The Curriculum

- Acknowledge that race, class, culture, and gender and the subjective historicities of both teacher educators and preservice students are part of who and what they are and will influence the learning process.
- Understand that teacher educators and preservice students are profoundly influenced by the curriculum that is selectively valued and, in turn, that the selection and deselection of teaching and learning experiences is a corollary of what is valued.
- Recognize that MCE is a curricular lifestyle that is rooted in the possibilities of culture and diversity rather than in the limitations of culture and diversity.
- Embrace multiple perspectives (Lincoln & Guba, 1985) and challenge both teacher educators and preservice students to dismantle the metaphorical ceilings constructed to limit learners and instead to provide metaphorical floors with no ceilings for learners to excel as their perspectives become part of the learning process (Wigginton, 1989).
- Be inclusive rather than exclusive.
- Know that self-identity is crucial to any curriculum endeavor.
- See MCE as part of global interconnectedness.
- Be aware that the politics of difference and the politcs of meaning in MCE only adds to the richness of intellectual endeavor.
- Accept that the historicity of the learners involved in the learning process is crucial to the foundation of multiculturalism.

The Instruction

- Admit that our prejudices and biases will influence how we perceive and technically work with all students.
- Model MCE practices (coupled with MCE knowledge bases) for preservice teachers to provide a synchrony of experience.
- Engages learners and their ideas, their emotions, their attitudes, and misconceptions in dialogue (Pang, 1994; Fernandez-Balboa & Marshall, 1994). Strategies may include:
  - tapping into the cultural contexts of learners through music, graffiti, sports, etc.;
  - presenting personal situations in a problematic manner;
  - providing readings of diverse authors that reflect multiple styles;
  - reflecting on actual classroom events or personal conflicts or concerns;
  - role-playing and then discussing the themes that result; and
  - using vignettes as stimulating generators of dialog (Fernandez-Balboa & Marshall, 1994).
- Realize that the classroom climate must be inviting to an array of voices and perspectives.

Put another way, a synchronous MCE discourse informs us that we must face and embrace our learners and their everydays as we struggle together in the phenomenon of teaching and learning.

The Passion of a Multicultural Education Pedagogy

> We want our classrooms to be just and caring, full of various conceptions of the good. We want them to be articulate, with the dialogue involving as many persons as possible, opening to one another, as we are learning to be concerned for them. We want them to achieve friendships among one another, as each one moves to a heightened sense of craft and wide-awakeness, to a renewed consciousness of worth and possibility (Greene, 1993, p. 194).

Figure 2: Levels of Multicultural Education

	Characteristics of Multicultural Education	
	Monocultural Education	*Tolerance*
Antiracist/Antidiscriminatory	Racism is unacknowledged. Policies and practices that support discrimination are left in place. These include low expectations and refusal to use students' natural resources (such as language and culture) in instruction. Only a sanitized and "safe" curriculum is in place.	Policies and practices that challenge racism and discrimination are initiated. No overt signs of discrimination are acceptable (e.g., name-calling, graffiti, blatantly racist and sexist textbooks or curriculum). ESL programs are in place for students who speak other languages.
Basic	Defines education as the 3 R's and the "canon." "Cultural literacy" is understood within a monocultural framework. All important knowledge is essentially European American. This Eurocentric view is reflected throughout the curriculum, instructional strategies, and environment for learning.	Education is defined more expansively and includes attention to some important information about other groups.
Pervasive	No attention is paid to student diversity.	A multicultural perspective is evident in some activities, such as Black History Month and Cinco de Mayo, and in some curriculum and materials. There may be an itinerant "multicultural teacher."
Important for All Students	Ethnic and/or women's studies, if available are only for students from that group. This is a frill that is not important for other students to know.	Ethnic and women's studies are only offered as isolated courses.
Education for Social Justice	Education supports the status quo. Thinking and acting are separate.	Education is somewhat, although tenuously, linked to community projects and activities.
Process	Education is primarily content: who, what, where, when. The "great White men" version of history is propagated. Education is static.	Education is both content and process. "Why" and "how" questions are tentatively broached.
Critical Pedagogy	Education is domesticating. Reality is represented as static, finished, and flat.	Students and teachers begin to question the status quo.

From Nieto, S. (1996) *Affirming diverstiy: The sociopolitical content of multicultural education.* (2nd. edition)
Reproduced by permission of Longman Press.

Characteristics of Multicultural Education		
Acceptance	*Respect*	*Affirmation, Solidarity, and Critique*
Policies and practices that acknowledge differences are in place. Textbooks reflect some diversity. Transitional bilingual programs are available. Curriculum is more inclusive of the histories and perspectives of a broader range of people.	Policies and practices that respect diversity are more evident, including maintenance bilingual education. Ability grouping is not permitted. Curriculum is more explicitly antiracist and honest. It is "safe" to talk about racism, sexism, and discrimination.	Policies and practices that affirm diversity and challenge racism are developed. There are high expectations for all students; students' language and culture are used in instruction and curriculum. Two-way bilingual programs are in place wherever possible. Everyone takes responsibility for racism and other forms of discrimination.
The diversity of lifestyles and values of groups other than the dominant one are acknowledged in some content, as can be seen in some courses and school activities.	Education is defined as knowledge that is necessary for living in a complex and pluralistic society. As such, it includes much content that is multicultural. *Additive multiculturalism* is the goal.	Basic education is multicultural education. All students learn to speak a second language and are familiar with a broad range of knowledge.
Student diversity is acknowledged, as can be seen not only in "Holidays and Heroes" but also in consideration of different learning styles, values, and languages. A "multicultural program" may be in place.	The learning environment is imbued with multicultural education. It can be seen in classroom interactions, materials, and the subculture of the school.	Multicultural education pervades the curriculum; instructional strategies; and interactions among teachers, students, and the community. It can be seen everywhere: bulletin boards, the lunchroom, assemblies.
Many students are expected to take part in curriculum that stresses diversity. A variety of languages are taught.	All students take part in courses that reflect diversity. Teachers are involved in overhauling the curriculum to be more open to such diversity.	All courses are completely multicultural in essence. The curriculum for all students is enriched. "Marginal students" no longer exist.
The role of the schools in social change is acknowledged. Some changes that reflect this altitude begin to be felt: Students take part in community service.	Students take part in community activities that reflect their social concerns.	The curriculum and instructional techniques are based on an understanding of social justice as central to education. Reflection and action are important components of learning.
Education is both content and process. "Why" and "how" questions are stressed more. Sensitivity and understanding of teachers toward their students are more evident.	Education is both content and process. Students and teachers begin to ask, "What if?" Teachers empathize with students and their families.	Education is an equal mix of content and process. It is dynamic. Teachers and students are empowered. Everyone in the school is becoming a multicultural person.
Students and teachers are beginning a dialogue. Students' experiences, cultures, and languages are used as one source of their learning.	Students and teachers use critical dialogue as the primary basis for their education. They see and understand different perspectives.	Students and teachers are involved in a "subversive activity." Decision-making and social action skills are the basis of the curriculum.

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Multicultural education in the greater educational community has many times evoked the opposite from what Maxine Greene shares with us. Committing to MCE in the everyday by all agents within the teaching and learning community should not evoke feelings of confrontation, of panic, or, worse yet, of neglect. Geneva Gay (1994) asks:

> How about you? How do you react when you hear the term *multicultural education*? Do you feel doubt, joy, frustration, confusion, fear, excitement, ambiguity, incompetence, or opportunity? Perhaps the term evokes memories of specific experiences, such as a movie you saw, a lesson you taught, a curriculum reform project in your school district, a professional conference you attended, or a new student who just arrived in your classroom. What kinds of images cross your mental screens? . . . Do you think of multicultural education as planting seeds of construction or of destruction, as limiting or increasing the potential of individuals and society? Do you wonder if your thoughts, feelings, and images are correct, and shared by other teachers? Or, do you wonder if you stand alone? (pp. 31-32)

The questions insightfully asked by Gay deliberately couch MCE within a framework palatable to the mainstream that includes perspectives and principles of MCE. Gay, a pioneer of MCE and a cultural worker of its terrain, is passionate about wanting a conversation to take root among colleagues within the educational community to work through the so-called controversies that have clouded MCE's success in the everyday of teaching and learning. Because controversies are part of the MCE terrain, teacher educators must be political activists—passion does not take root in neutrality, in the absence of integrity, or in ideas that have been anesthetized by neglect or lack of compassion. Alan Singer (1994) writes that

> Given the nature of our democratic society, educators must always be political. Political ideology informs the topics we choose to teach, the ways that we organize our classrooms and relate to young people, our relationships with colleagues, and the battles we wage with boards of education and various local and state funding agencies. But we need to be conscious of and open about our political preferences as they shape and are shaped by our professional judgments. We have to insist that educators reflect on their assumptions and goals and evaluate their standards for knowing (p. 288).

Because controversies are part of the MCE terrain, teacher educators must be political activists—passion does not take root in neutrality, in the absence of integrity, or in ideas that have been anesthetized by neglect or lack of compassion.

Passion energizes multicultural educators to consistently challenge the social injustices that have been taken by opponents to be normal. Such opponents to MCE conveniently avoid or dismiss the "savage inequalities" documented by Kozol (1991) or the "stupidification" of our students as Macedo (1993) reminds us. It is easy to become dispassionate when we anesthetize ourselves to the poverty that is all around us and continues to grow exponentially. It is easy to become dispassionate when teaching and learning becomes a reproduction of nonsensical epistemologies that promote privilege to many and further marginalizes those it was suppose to educate. Dispassion brings its rewards, however; when we bury ourselves in such a world, we are safe, sterile, and ontologically lost.

An MCE pedagogy must passionately include the reality that Kozol documents—"when dreams are deferred." Dreams that belong to children of poverty, to children whose cultural lineages are ethnically distinct, and to children of immigrants. The educational community has chosen to "live a lie" as long as the controversy Gay (1994) describes does not acknowledge that opponents to MCE are protecting "their privilege positions and the rewards the doctrinal system provides them." Macedo (1994) insightfully reveals that the MCE controversy is a stand by antimulticulturalists to maintain a com-

plex web of lies that will "reproduce the dominant ideology through cultural literacy" (p. 14)—a literacy devoid of MCE! Passion is a must if we are to collectively overcome the lies that are part of the everyday.

Having said this, Gay's powerful book, *At the Essence of Learning*, must be read by teacher educators, for it is passionate. The book does provide a guarded vision with the general education principles it purposes: human growth and development, democratic citizenship and socialization, and pedagogical principles of teaching and learning. What makes these principles appealing is her attempt to cast them within a holistic context that can then mirror multicultural education processes[22] in the everyday. Using Nieto's seven characteristics of MCE plus Nieto's four descriptive levels that support pluralism, the educational community would do well in thinking of *At the Essence of Learning* as practicing an MCE that is pervasive and respects. Passion requires a pervasiveness that is synchronous with thought and deed and respect for the other. Passion also requires one to be impatiently, patient (Freire, 1985). I hope the next part of this primer will shed some light on being impatiently, patient as I struggle with my own passion for pedagogy in a world of diversity as a multicultural educator.

III. A Story in the Politics of a Multicultural Education Pedagogy and Deception of Political Correctness

Introduction

> Indeed, such a task demands a rewriting of the meaning of pedagogy itself. It means comprehending pedagogy as a configuration of textual, verbal, and visual practices that need to engage the processes through which people understand themselves and the ways in which they engage others and their environment. It recognizes that the symbolic presentations that take place in various spheres of cultural production in society manifest contest and unequal power relations. As a form of cultural production, pedagogy is implicated in the construction and organization of knowledge, desires, values, and social practices. At stake here is developing a notion of pedagogy capable of contesting dominant forms of symbolic production (Giroux, 1992, p. 3).

When you take apart students' most cherished assumptions about such issues as race, culture, and ethnicity, gender, language, social class, some students will be very angry. Over the years, only a few students have made the choice to nurture their anger and coddle their bigotry.

Like the Ilongot huntsmen, an indigenous culture of the Philippines who seek out experiences that can be told as stories, I too provide in this primer a story. A story of how teacher education students perceive a course titled "Multicultural Education" and me the teacher. Renato Rosaldo (1993) speaks to the importance of story: "stories often shape, rather then simply reflect, human conduct. . . . [S]tories shape action because they embody compelling motives, strong feelings, vague aspirations, clear intentions or well-defined goals" (p. 129).

Vignette A: 1991 and 1994

1991

As part of my annual teaching evaluation, I reported the following findings of the 1991 MCE courses that I taught. A veteran of 12 years of teaching in higher education by 1992, I had matured tremendously since my early days in the college classroom and had honed my teaching repertoire in a variety of ways. Within those 12 years, I had been lauded for my teaching and had been awarded on two separate occasions for my teaching at a prior institution. After 12 years I had cultivated a high degree of sensitivity to the needs of students and the ability to ask probing questions so students knew they were important and were cared for as we embarked on the journey of learning.

The student evaluations were from a large multicultural education course taught in the spring and fall semesters of 1991. I was and continue to be responsible for this course. Seventeen of the 64 students (27 percent) provided comments that illustrate a deep-felt resentment about the conceptual issues that were discussed during the evolution of the course.

One student wrote:

> *More than the teacher, my concerns were with the text[23] itself. I found myself very angry and upset about the political ideas of anarchy and revolution found in the text. If I were to read some of these sentences out loud to the majority of American citizens, they would be distressed to know that their tax dollars are going into the teaching of such frightening ideas.*

In a similar vein, another student wrote:

> *I was very frustrated most of the time with this class. I felt because I'm white and conservative I was looked at as a "racist" at times (especially in lab). Some points made during the year have been helpful but for the most part I felt like it was a session for blaming the white race and showing what a terrible job teachers have been doing in the past. The text made me so angry and sick at times! It was such political propaganda and very one sided I felt* [sic]. *It had some good ideas but often I feel it contains reverse prejudice. I don't know, I just can't believe some times I am paying money to hear some of this stuff.*

Another student wrote:

> *I am sick of hearing about multicultural education. every EDUC[ation] class this is brought to my attention. Enough is enough, stop beating a dead horse! I wish we would have been given more hands-on ideas, instead of the same ole' crap. Our personal opinions did not count and I was afraid to have a personal opinion and express them* [sic] *w/o getting killed.*

Another student stated that

> *Rudolfo Chávez seems to be concerned on feeding his ego. Portrays himself as extra talented. Tries to impress people (didn't impress me). He should just worry about teaching, being (getting the idea understood)* [sic]. *Too much acting in reference to his teaching approach.*

One student opined (with similar sentiments from two others) that

> *I don't feel that I learned much in this class most of it was brainwashing propaganda. More because of the chosen text than anything. The text is terribly biased and has a political message that preaches issues that don't have anything to do with multicultural* [education]. *I feel that the instructor had paradigm paralysis in dealing with the objective* [sic] *of the text.*

In contrast, 47 of the 64 (73 percent) 1991 student evaluations were exceptional in every way. A random selection of the 47 comments include:

> *Excellent in all areas. Enjoys bringing out disparate points of view.*
>
> *Dr. Chávez is superb! Everything about the course was also excellent. The exams and assignment along with discussions were great!*
>
> *I sometimes felt like I was lost, but with each class session things begin to fall in place.*
>
> *Dr. Chávez is a very interesting, effective, and knowledgeable instructor. I enjoyed his presentations and his class. He is an asset to this university.*
>
> *No complaints, I enjoyed the class. Very knowledgeable on subject, as an instructor is very intelligent and knows his subject matter. There is no one I know of that is better qualified.*
>
> *I really enjoyed this course and the instructor. The only negative thing I have to say about this course is that, there is a great deal of work involved and at times it is hard to keep up.*
>
> *Great! He never really gave us the answers to any questions but got us to thinking on our own and figuring out things for ourselves.*

1994

More recently, I reported findings (spring 1994) of the MCE courses that I taught at the undergraduate and graduate levels. The reporting is calm and has noticeably become more *impatient*. As I have learned the true meaning of non-neutrality and have become more comfortable with the development of my subjectivity, I now have little patience for students who value their integrity little and thus believe they can hide their bigotry and malice towards the "other" and simply stay nonengaged throughout the entire MCE course. The report that follows does not apologize for demanding that students think about the MCE issues and thus does make many students uncomfortable. When least expected, I regress into believing that there should not be so much pain in teaching and learning. I am comforted by the words of Donaldo Macedo's "Introduction" to *Literacies of Power: What Americans Are Not Allowed to Know* (1994), that coming to voice as a teacher and a writer is a "process of conscientization, which always involves pain and hope" (p. 4).

The undergraduate course in MCE (41 evaluations in spring 1994):

Nine of the 41 student evaluations (21 percent) judged the course to be just adequate—mostly 3s and 4s with a few 5s and a few 2s, where 5 is high, 2 is low, and 1 is "does not apply." The ratings of and by themselves are not bad. The comments, however, do cover some areas that I need to consider. Specifically, two students commented on my use of terminology. These students felt I talked over their heads. This was not my intent. . . . Two to three students were afraid to share

their views because they felt I was intimidating. As a multicultural educator, I will practice social justice, therefore I will probe all comments and assist students to clarify. The students must be able to articulate their points of view. Views such as *"we live in America and all children must speak English before they come to school."* I asked *"but children don't come to school knowing only English, what then?"* Another student angrily and smugly remarked *"when Blacks do something important, then they can get their names into the history books!"* This was a history lesson I could not bypass. I asked, "Who invented the traffic light? Who discovered the bio-chemical properties of the outer membrane of the zygote? Who developed the plasma procedure? Who invented the cotton gin?" During all this time, I probed and provided several hints to the entire class and, I finally provided the responses to the questions asked, then stated that these persons were all African-Americans; and, added the question, "Who writes the history books?"

Bottom line: students who have never considered themselves privileged and have considered themselves nonbiased have problems with this history lesson as well as with their inner feelings. To realize that history is not neutral is like the shattering of a perfect mirror image of the world; myriad other images also may surface that many students would rather not face.

These are real scenarios, I have not taken poetic license with these examples. So if these two or three students believe I'm intimidating, so be it; students must be given the opportunity to deconstruct their ontology and reconstruct it. Finally, one student was not happy by the way s/he was treated "at times" by me and one student simply hated the course and me. Specific examples were not provided; however, I am cognizant of my power and do everything I can to illustrate my authenticity as an ethnic person and as an academic. As Jackie Robinson so eloquently stated, "I'm glad that God made my skin black, I only wish he would have made it thicker." I, too, wish my skin would be thicker, for there have been times I have been deeply misjudged by the piercing and sometimes racist comments students make about me as an ethnic person and as a teacher.

Thirty-two of the 41 student evaluations were judged to be high to exceptional—mostly 5s and 4s with a few 3s. These comments are contrary to those recorded above. One student stated:

> *Dr. Chávez exudes an intensity in class that provokes discussion and self-reflection. I am grateful that he makes us think every class, helping us to really find our sense of purpose.*

Another student wrote:

> I enjoyed this class because I felt that I was a part of the discussions and I felt that my ideas mattered.

Another wrote:

> *I feel that Dr. Chávez is an excellent professor. I would like to commend him and thank him, because for one of the first times I was graded fairly and not given the grade I received on my first paper, like most teachers I have had.*

Still another one added:

> *Dr. Chávez-Chávez is very knowledgeable in this subject area. He has made me a better student as well as a better person because he has seriously made me think of multicultural education and the end effect it has or will have on my students. His technique is very flexible and he not only lectures on teaching strategies but models them as well. I was very impressed with Dr. Chávez's knowledge and ability to convey it so well.*

In a similar vein a student commented that s/he

> *enjoyed the class and the instructor. Has really helped me as a person and a future teacher to realistically look at education.*

On being placed on the spot, one student commented:

> *This class really made me think! Didn't like the cards. Made me feel like I was on the spot.*[24]

And finally, in a random comment, a student stated:

> *Dr. Chávez is a good instructor and has a lot of passion for his subject but tends to be a bit intense. I felt the workload could have been less stressful & still achieved the objectives.*

Similar comments can be found throughout the 32 evaluations. The comments by the majority of students (32 out of 41) plus their ratings suggests that I am a facilitator . . . who truly cares about student learning and that challenges them to another level of expectations. I sincerely care about my teaching and believe that I'm very good at it; I take pride in the knowledge bases that I command and consistently nurture; and, I am passionately committed to sharing with my student

colleagues all the good there is in this world if they are open to the diversity that they will be encountering in our multicultural world.

The graduate course in MCE (off-campus) (14 student evaluations)

This course turned out quite well, to my surprise. I asked all my colleagues to comment on two aspects: (1) the course, and (2) the professor. All of the students really liked the course, found the material valuable, *"tough, stimulating, in-depth thinking, crazy, fun."* The 14 students provided . . . insightful critiques on the course. About me and my teaching, the students enjoyed the multiple-class assessment devices (exams, papers, presentation, collages, participation, etc.). Some said too much work and a few, one or two, felt that I should have lectured. Most students felt I had extremely high expectations for all of them and appreciated it (albeit grudgingly). To my surprise, eight of the 14 students signed their evaluations. This has never happened before. Comments included:

> *I will never take a course of this magnitude again, especially during the school year* [and turned around and said] *I probably learned more in this course than any I have taken for quite sometime.*

Another student said:

> *The course did require a lot of work, but each assignment taught something.*

The general feeling of the students was pleasure in their newfound ability to reflect and produce. They commented on my expertise in facilitating and nurturing them by assisting them to deconstruct and reconstruct their ontology on serious issues affecting educational issues. This was relished by the students. None of the students felt the course was a waste of time and have become proponents of and for multicultural education. This is an important step (one of many) for equity of services to the diverse population (Native Americans, African-Americans, Chicanos, and European-Americans) that live [in this region of New Mexico].

Vignette B: Reflection

In hindsight, I should not have been affected by some of the 1991 year comments and should have felt at least somewhat exonerated by the 1994 comments. But the fact of the matter is that I was deeply affected by the former student evaluations.

First and foremost, I was surprised. The course was structured so a safety net was always present. Respect for individual opinions was always stressed. Of importance here is that many minority students became comfortable enough to begin to share how they perceived several important MCE issues, their schooling experiences and themselves as future teachers—crucial elements in the dialogic process. There was what seemed to be hotly contested points of contention where students took sides and held their ground when discussing MCE issues. The deception used by some students to hide their true feelings and views was, however, in retrospect, astounding. I was clueless to the fact that a small but significant group of students disliked the course and my person as an ethnic entity immensely. Students' ability to cloak their dissatisfaction, bias, and intolerance was revealing. I gained a new meaning for political correctness, the deception of a smile, and the deception of the well-articulated and over-used phrases "all kids are the same"; or "I don't see color"; or "I'm color blind." Yes, I had received in my 12 years' prior experience piercing comments from one or maybe two students but never in such relatively large numbers; nor had I received student evaluations with such a similarity of rancor.

I gained a new meaning for political correctness, the deception of a smile, and the deception of the well-articulated and over-used phrases "all kids are the same"; or "I don't see color"; or "I'm color blind."

Second, I did not comprehend these students' focused anger and malice towards me as a person. In this case, some students were implying that I should not try to act smart since I am an ethnic person. Intolerance and ethnic bias are apparent. Question: Would you feel comfortable with one of these students as the future teacher of your child?

Third, the anonymity of student evaluations and not knowing who had written what left me curious. In the past, students had usually shown their dislike for an assignment or activity or myself almost immediately, but not this time. Cloaking devices were on overtime. Finally, I was made extremely curious why such disparities could be found within the same course and classroom.

Vignette C: A Wake-Up Call

Because this was indeed a research opportunity, I quickly turned this student evaluation data into a presentation. I first shared these findings at the 1992 National Association for Multicultural Education (NAME) Conference. My presentation was titled *Teachers in Becoming: Their Responses to Multicultural Education*. As I shared my data with participants from across the country, I quickly learned that such student evaluations were common among teacher educators who taught multicultural education courses, especially, if the issues raised were critical of hegemonic educational inequalities. Also, I learned that the students I served were actually kind. Some of participants who attended the 1992 NAME presentation shared their experiences (some of which were truly horrifying) with the attending group. What was brought to the surface was the insidiousness of racism and bigotry coupled with a sophisticated level of cloaked political correctness held by a small but a significant number of our teacher education student population.

My teaching summaries/evaluations illustrate teacher reflection and the importance of that role of one who continues to mature as an emancipatory, critical, and constructivist pedagogist—a liberatory educator. Besides the use of traditional methods of instruction such as lecture and small- and large-group discussion, my practice of the dialogic process has improved immensely. I practice several pedagogies that I consider to be dialogic and liberating such as:

- Metaphoric teaching and symbolic language to develop and ground critical concepts[25]
- Cooperative learning—jigsaw, expert teams, and the like[26]
- Concept mapping
- Popular culture videos to provide conceptual hooks for major MCE concepts such as racism and discrimination[27]
  - *Racism 101*
  - *The Eye of the Storm*
  - *Los Mineros*
  - *A Class Divided*
  - *Urban Crises Series*, and
  - more recently *School Colors*, to name a few.
- Audiotapes such as[28]
  - *Diversity as a Plus* by Samuel Betances, a fiery speaker that speaks the unpleasant with humor and irony
  - *Debate on Afro Centrism*
  - *The Brookline Debate*, plus several others
- Short writing exercises[29]
- Case studies to illicit discussion and provide an arena for triangulating learning concepts[30]
- Model alternative assessment formats, including scenario assessment[31]

What was brought to the surface was the insidiousness of racism and bigotry coupled with a sophisticated level of cloaked political correctness held by a small but a significant number of our teacher education student population.

But this is only one beginning—my beginning, my struggle, and my challenge—as I search for authenticity as a multicultural teacher educator and a learner in a diverse and pluralistic society.

I use my story to share a sense of urgency with the reader. Some simple math can clarify the importance and real need for a multicultural education that will permeate the entire teacher education curriculum. For the sake of simplicity, let's assume that only 20 preservice students since 1991 illustrated intoler-

ance and insensitivity, and nurtured their prejudices in some cloaked ways. Let's also assume that 10 of them will teach at the secondary level for 20 years and that each year, each of those 10 will directly work with 100 secondary students. This adds up to 1,000 students in one year and a total of 20,000 students over 20 years. Let's also assume that the remaining 10 preservice students will teach in the primary grades for 20 years and will have 20 primary students per year for a total of 200 students for one year. Over 20 years, this adds up to 4,000 primary students. The total number of primary and secondary students who were directly engaged in some way by the preservice students identified in my story would be 24,000 students over a 20-year period. Now, let's further assume that there are only 100 teacher preparation institutions (there are approximately 1,200 teacher preparation institutions [Gollnick, 1992]) around the country and that the same numbers would apply since 1991. Over a 20-year period, 2.4 million students would be directly influenced by these preservice students who illustrated their intolerance or ethnic bias! These numbers are just overwhelming and overpowering. Teacher educators take heed—a multicultural education is everyone's responsibility, not just that of multicultural or foundations professors![32]

As we struggle to understand and release our harbored biases, prejudices, and "isms," we reawaken ourselves to learn that the construction of expectations and the perpetuation of success or failure is first and foremost constructed in our minds.

The goal of MCE in my mind is to move beyond the anger, beyond the victim and victimizer views, beyond the guilt. The attitude I practice is that we are in this together and we will continue to be diverse and pluralistic—there is no turning back! What must we do? Future teachers as well as teacher educators must make history by to deconstructing in a caring environment, mythical understandings they may have on many of the crucial issues discussed throughout this primer. Issues that include but should not be limited to racism, sexism, and classism. Raising learners' consciousness of themselves as racial, ethnic, gendered, and economic beings must be practiced by all teacher educators. This is part of learning and part of coming to terms with what bell hooks (1994) courageously addresses as the crisis we now face in education:

> Students often do not want to learn and teachers do not want to teach. More than ever before in the recent history of this nation, educators are compelled to confront the biases that have shaped teaching practices in our society and to create new ways of knowing, different strategies for the sharing of knowledge. (p. 12)

This can only happen when learners are in an environment where an opportunity to develop a community of learners can result; where learners can begin to relate to one another on a personal basis; and, where a safety net can be created for them to take risks and explore the multitude of issues that encompass the multicultural education terrain in the teaching and learning enterprise.

Both the student evaluations shared with the reader serve as story and the number crunching acts as a wake-up call. This is a story and a wake-up call from one Chicano, male professor's privileged standpoint that emerges not from the authority of experience but rather from the passion of experience and the passion of remembrance (hooks, 1994, p. 90). I am a gendered, racial, cultural, ethnic, linguistic, classed, and spiritual being. As I mature into my personal paradigms and further develop my subjectivities, the teacher/learner in me discovers how subjective the construction of knowledge actually is (Lincoln & Guba, 1985). There are "tensions, contradictions, fears, doubts, hopes, and dreams involved in the process of making meaning of one's role and responsibility in the world" (Macedo, 1994, p. 4). Most teacher education students struggle right along with me as we begin to realize that the process we are going through will assist them to be successful and authentic with all of their students as well as with themselves. As we struggle to understand and release

our harbored biases, prejudices, and "isms," we reawaken ourselves to learn that the construction of expectations and the perpetuation of success or failure is first and foremost constructed in our minds and will stay there if we are not courageous enough to practice in the everyday the remaking of a democratic, multicultural community. *Multicultural Education in the Everyday: A Renaissance for the Recommitted* asks for your commitment.

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Endnotes

[1] "Images of systems and organisms are created by a dynamic process of interaction that is (metaphorically) similar to the holograph, the three-dimensional images of which are stored and recreated by the interference patterns of laser beams" (p. 56). Lincoln and Guba capture the essence of this metaphor by quoting Swartz and Oglivy (1979) work: "*With the holographic metaphor come several important attributes. We find that the image in the holograms is created by a dynamic process of interaction and differentiation. We find that the information is distributed throughout—that at each point information about the whole is contained in the part. In this sense, everything is interconnected like a vast network of interference patterns, having been generated by the same dynamic process and containing the whole in the part*" (pp. 13-14). The parallel of "holographic" in my mind is multicultural education, multiculturalism, and its processes.

[2] I wish to thank Dr. Robert Baruth, a friend and colleague from Boise State, for the serendipidy of the moment as he read this poem with me over the phone. I checked on my bookshelf and I, too, owned the book by Novva. The conversation was delightful. Thank you, Robert.

[3] The "at risk" image was already well-entrenched by the late eighties as a codification for the deficient/deficit images of earlier day. See Cuban (1989).

[4] There are approximately 1,200 colleges and universities that prepare teachers in the United States; 514 of these institutions are currently accredited by NCATE."

[5] Larry Cuban has characterized this type of education as "gulp and vomit" education.

[6] The surface message of this video illustrates the conflicts that manifest within a "multicultural" school but, in reality, it illustrates the manifestation of class, gender, and racial conflict because of the negation and suppression within the schooling structures to not embrace diversity and difference and the power relations perpetuated by white dominance that are a microcosm of the larger society.

[7] The above three paragraphs were originally included as part of the theoretical grounding for a paper authored by myself, James O'Donnell, and Robert L. Galleges titled, "Pre-service Students' Persectives to 'Dilemmas' In a Multicultural Education Course" and presented at the AERA Annual Meeting, 1994. Also cited in the *Resources in Education*, October, 1994, ERIC ED 370 917. I thank both contributing authors for their permission to include these paragraphs.

[8] See especially, Chapter 2, "Schooling and the Politics of Ethics: Beyond Conservative and Liberal Discourses," pp. 37-70.

[9] A historical sampling of which students are valued and why can be found with the early work of James E. Rosenbaum, *Making Equality: The Hidden Curriculum in High School Tracking* and Edward P. Morgan, *Inequality in Classroom Learning: Schooling an Democratic Citizenship*. In the Eighties, the work by John I. Goodlad, *A Place Called School: Prospects for the Future* is informative. Several of the works by Jeannie Oakes are instrumental to understanding the malice of tracking and ability grouping—for example: *Keeping Track: How Schools Structure Inequality*, "Tracking, Inequality, and the Rhetoric of Reform: Why Schools Don't Change," *Multiplying Inequities: The Effects of Race, Social Class, and Tracking on Opportunities to Learn Mathematics and Science*; and Jennie Oakes and M. Lipton "Tracking and Ability Grouping: A Structural Barriet to Access and Achievement." These pieces describe schooling practices across the country that marginalize students of color, females, and poor students within the schooling process by "tracking"/ability group practices. When addressing specific populations, the work by Richard R. Verdugo, "Educational Stratification and Hispanics" and, Michelle Fine's, *Framing Dropouts: Notes on the Politics of an Urban Public High School* are exceptional works.

[10] Paulo Freire uses the term "critical thinking" to develop a sense of consciousness of self as a critical agent in the learning process and in transforming one's reality.

[11] Donaldo Macedo's "*Literacies of Power: What Americans Are Not Allowed to Know*," critically develops and poignantly addresses how ignorance is perpetuated by schooling entities, the media, and other social institutions. Also see Berger and Luckmann, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (1966), especially Chapter 1 "The Foundations of Knowledge in Everyday Life."

[12] These six factors have been summarized.

[13] McCarthy outlines the historical developments of American schooling and state policy toward racial minorities up to the events of the 1960s with the emergence of multiculturalism in education. He then carefully examines three different types of "multicultural policy discourses on racial inequality as embodied in various school curriculum and preservice teacher education programs guides as well as in the articulated theories of proponents of multicultural education" (pp. 225-226) that, in turn, provide ideological and political implications.

[14] Peter Taubman has defined three separate but interweaving "registers" through which identity is constructed, functions, and manifest meaning to our everydays: *fictional, communal, and autobiographical*.

[15] I use two different activities that assist students to begin to reflect seriously on their identities: (1) students construct a personal collage of real-life photos or pictures taken from magazines, books, etc., plus, a few words, not too many, that best illustrate what the "essence" of their being is; and (2) students write a social identity paper that captures either their social class, their gender, or their culture/ethnicity. (I thank James O'Donnell, a trusted colleague who struggles along with me, in sharing this powerful activity.) See also Part VIII, "Classroom and Workshop Exercises," in Schoem, Frankel, Zuniga, & Lewis, *Multicultural Teaching in the University*.

[16] Ogbu and Matute-Bianchi use the classification of "caste-like" to identify minority groups that show persistent and disproportionate school failure (p. 87).

[17] Nieto states that pre- and inservice teachers must reeducate themselves in at least substantive ways (1) simply learning more by reading and going to activities that emphasize pluralism; (2) confronting ones' own racism and biases and learning to uncover our unconscious and internalized language that is racist, sexist, and classist; and (3) learning to see reality from a variety of perspectives (p. 346).

[18] I thank James O'Donnell, a colleague and friend in my department, for this powerful activity.

[19] Sarah Lawrence Lightfoot uses this concept to identify the qualities all children have and bring with them to school that may times are "parked at the door" in *The World of Ideas* with Bill Moyers, PBS Video.

[20] Many of the pre-students I work with carry debilitating attitudes about ethnically distinct children. They believe many learners are indeed lacking while never questioning their premise (pre-service students) in the first place. All too often, teacher educators implicitly give the same message to their preservice students not realizing that with their good intentions they are perpetuating a subtle racism. These attitudes are internal and will continue to be justified as long as the "language of anti-racism" is not engaged. To quote Mary Savage as she speaks about multicultural teaching: "*I have wasted an incredible amount of energy in my life waiting for X to happen. Well—it's an inside job*" (p. 79).

[21] See Davidman & Davidman (1994) as an example of ***Acceptance and Respect*** levels as conceived by Nieto. The Davidmans provide a synthesis conception that also enhances MCE in curriculum and instruction. They define MCE as a multifaceted, change-oriented strategy that is aimed at six interrelated but distinct goals: (1) educational equity (2) empowerment of students and their parents and caretakers, (3) cultural pluralism in society, (4) intercultural, interethnic and intergroup understanding and harmony in the classroom, school, and community, (5) an expanded multicultural multiethnic knowledge base for students, teachers, administrators, and support staff, and (6) students, teachers, support staff, and administrators who think, plan, and work with a multicultural perspective.

[22] Gay uses the term "multicultural translations." Again, in her deliberate attempt to use language that will not create socio-cultural dissonance, the language falls prey to Ming-ha's notion of accessibility. That is, the language is often taken as "natural," and self-evident. "What is perpetuated in its name is a given form of intolerance and an unacknowledged practice of exclusion."

[23] The textbook used is Nieto's (1992) *Affirming Diversity*, a postmodern textbook that breaks away from the Western tradition. See Joel Spring's important prefatory comments about postmodern textbooks in *American Education, Sixth Edition*.

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[24] I use index cards with the names of the students on each card. I remind students that even the best-intentioned teacher will call on those students who seem more engaged, or thoughtful, or simply more talkative. I also remind students that teachers (both female and male alike) will call more on the "boys" than the "girls." I cannot leave to chance that I will remember to call on all students equally. The practice of equity, then, must be one of the many goals in the classroom.

[25] See Sanders & Sanders (1984) and note how they construct the use of metaphor and its importance to learning. Also study Slattery (1995) and his use of metaphor—its plasticity and resonance in the curriculum process.

[26] Spencer Kagan's (1990) excellent handbook provides a rich compendium of ideas for the practice of collaboration in the classroom. For theoretical grounding on cooperative learning please see the work of Dewey (1957), Graves and Graves (1985), Johnson and Johnson (1975), Slavin (1980, 1985), and Slavin, Sharan, Kagan, Hertz-Lazarowitz, Webb, and Schmuck (1985) to name but a few. Also, on pages 16:18 to 16:24, Kagan (1990) has several resources that you can refer to that are excellent. His handbook may be obtained at

Spencer Kagan, Ph.D.
Resources for Teachers
27134 Paseo Espada #202
San Juan Capistrano, CA 92675
Tel: (714) 248-7757

[27] Listed here are the mentioned videos plus others used throughout the course. I have also included some of the major concepts/themes that could transpire during a class conversation, notwithstanding, depending on the readings, the students' contexts, and the perspectives that are constructed, the concepts/themes will range in sophistication and depth. There are few videos and audios that I consistently use from one semester to the next. It depends, again, on where the learners take their learning and thus the selection of video/audio is many times dependent on the students' construction of their multicultural epistemologies. Facilitation is the key.

- *School Colors.* (1994). PBS Video. FROL301. 1-800-424-7963. The major concepts/themes constructed are power, ideology, historicity, politics, privilege, and coalition building.
- *The Color of Your Skin.* (1988). PBS Video. FRON921K. 1-800-424-7963. The major concepts/themes constructed are racism (individual, cultural, and institutional), bias, ontological constructs, and prejudice. Also, the *Encyclopedia of Multiculturalism* (Auerbach, 1994) has several short pieces that can be read by students to assist them to focus on these themes.
- *A Class Divided.* (1988). PBS Video. From509K. ISBN: 55951-628-3. 1-800-344-3337. The major concepts/themes constructed are racism, prejudice, discrimination, and classism within a schooling context.
- *Racism 101.* (1988). PBS Video. FRON612K. ISBN: 55951-242-3. 1-800-344-3337. The major concepts/themes constructed are unconscious racism, power, hegemony, ideology and politics, coalition building within a schooling context. Also, you can refer to Auerbach (1994).
- *Los Mineros.* (1991). PBS Video. "The American Experience," AMEX312. 1-800-424-7963. The major concepts/themes constructed are historicity and discrimination. Also, you can refer to Auerbach (1994).
- *Edward Scissorhands.* (1990). CBS/FOX Video, Cat. No. 1867.
- *Stand & Deliver.* (1988). Warner Bros., Inc., 11805. The major concepts/themes constructed are disabilities, postmodernist's critiques of suburbia, intolerance, and victimization.
- *Simple Justice, Parts I, II, III.* (1993). PBS Video. "The American Experience," AMEX538. 1-800-424-7963. The major concepts/themes constructed are historicity, discrimination, and hegemony. Also, you can refer to Auerbach (1994).

[28] The very good resource for audiotapes is National Public Radio. The audiotapes mentioned are only three of my growing collection of over 40 tapes. Most of the audiotapes serve as discussion starters as well as creating conceptual hooks for a specific theme. I also collect audiotapes from conferences that I attend.

[29] Short writing assignments takeon many forms. I offer two examples: the most common assignment is to write a short paragraph in their journal after a heated discussion. Another short writing assignment is to quickly write on a theme that has been thoroughly developed over, say, a 2- to 3-week period; students exchange papers at least thrice with the writing continuing every time and culminating in a three/four group student discussion. (See the work of Kagan, 1990.)

[30] Case studies are excellent. I usually use cases to prepare the students for an exam. The exam always consists of responding to a case and using notes, books, articles, discussions, writing assignments, videos, audios, etc., that we have used to respond to the case.

[31] Novak's (1994) recent book on the practice of democracy in the everyday is excellent.

[32] I thank Robert Levi Gallegos, who initially began exploring this dilemma during one of the many regular sessions of our research team that includes James O'Donnell and myself.

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